

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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✓ THE PROMISED COVENANT.

BY O. PRATT.

"And I will make an everlasting covenant with them; and their seed shall be known among the Gentiles, and their offspring among the people." (Isaiah 61: 8, 9.)

There are three very important things to be considered in connection with this prophetic saying: First, the nature of the Everlasting Covenant; second, the time of its revelation; and third, the results flowing from its universal proclamation. These, will be separately considered, commencing first, with *The nature of the promised Covenant*. In the epistle of Paul to the Hebrews, its nature is most clearly explained, and contrasted with the covenant of the law, made in the wilderness of Sinai. God gave to Israel, because of the hardness of their hearts, a law, requiring them to attend to many ordinances, and to perform many things which became a yoke or burden upon them. They were not worthy to enjoy the blessings of a more exalted law or higher Covenant, such as was understood and enjoyed by Joseph, Jacob, Isaac, Abraham, Noah, Enoch, and by all their righteous ancestors from the creation. The Everlasting Covenant, revealed to their progenitors, was, in wrath, withheld from them; and in its

stead a carnal law was given; the Lord declares, "I gave them also statutes that were not good, and judgments whereby they should not live." (Ezekiel 20: 25.) He also swore, in his wrath, that they should not enter into his rest. Thus by the law of carnal commandments, or the inferior covenant, that evil generation were cut off from the fulness of his glory, and from the presence of the Lord, and subjected to an inferior kingdom, under the tuition of a severe school master, until the time of redemption, and the revelation of the promised Covenant should be manifested.

After Israel had been for many centuries, under this inferior covenant, they began to esteem it as the true and perfect religion; the higher Covenant began to be forgotten; the true meaning of their temporal laws and ceremonies began to be perverted; those ordinances which were typical in their nature, lost their effects as types, and became in estimation of many, unimportant

vation, independently of any correct understanding of their meaning. Thus the statutes and judgments which were not ordained unto life, were received, as being quite sufficient for salvation. Under these erroneous impressions, they looked upon the covenant, made in Sinai, as one, rendered doubly sacred and venerable through age: it was an old covenant, a religion of many generations. But they were continually reminded by their Prophets, that there was a more perfect religion to be introduced—a new Covenant to be made, not according to the covenant which God made with them, when he took them by the hand and brought them out from Egypt, which covenant they had broken, notwithstanding he was a husband unto them, but a Covenant, NEW and EVERLASTING; that is, one that was revealed in the beginning, by which the Patriarchs before the days of Moses were saved and exalted in the kingdom of God. This new and Everlasting Covenant was nothing more nor less than the Gospel, and a true knowledge of a Savior, and of the great atonement he should make. These heavenly principles were most perfectly understood by all who were saved from the creation down to Moses.

But from Moses to Christ, many among Israel evidently had, in a great measure, lost sight of the more ancient Covenant of the Gospel, and rested for salvation upon the works of the law, without any real living faith in a future Redeemer; and finally they became so darkened in regard to the typical meaning of their laws, that they rejected the Messiah—the very personage to which all things, in the law, so clearly pointed. This rejection brought down the heavy judgments of heaven upon their heads. Although the new Covenant was once more introduced, and the Gospel proclaimed as in the days of Abraham, yet the Jews would not receive it; and before that generation had passed away, the kingdom of God was taken from them and given to a people who should bring forth the fruits of it. The Jews being delivered over unto darkness, counting themselves unworthy of eternal life, were cut off by hundreds of thousands with sword,

famine, and pestilence; while a poor miserable remnant were scattered into the four quarters of the earth, where they, as a people, have remained for about eighteen centuries. Hence, the New Covenant, offered to them, in that age, did not produce the effects of salvation and redemption to that wicked race, but on the contrary, because of its rejection, they were scattered among all the nations of the Gentiles.

The new Covenant was received by a few of the Gentiles, and they were grafted into the true olive vine; and for a very short season, they brought forth the fruits of the kingdom, and were blessed with inspiration, revelation, prophecy, and every gift and power belonging to the kingdom. But in the second century of the Christian era, the church on the eastern continent became extinct. In the stead of which corrupt apostates, under the aid of the Devil, succeeded in establishing a great and abominable church which is called in Revelations—the where of all the earth. This church of the Devil increased its members, until it spread forth its pernicious and soul-destroying principles, among all the nations and kingdoms of the whole earth, and made them all drunk with the wine of the wrath of her fornications. Finally this apostate power began to divide and split up into sects and denominations, called Protestants. These are the harlot daughters, of the filthy old mother of abominations: and as is the mother so are the daughters, being full of every kind of wickedness, that can be thought of or named, until they are nearly ripened for the utter overthrow predicted. For about seventeen long centuries the eastern world has been in this awful condition, having no one authorized to minister the ordinances of the Everlasting Covenant. Both Jews and Gentiles were without the kingdom of God in their midst. Thus we have briefly shown the nature of the Covenant, and pointed out its rejection by the Jews; its reception for a short period by the Gentiles, and then its utter extinction from the earth, so far as its gifts and powers are concerned. We have also shown the great progress and alarming triumphs of the

Devil's church down to the present age.

We shall next point out *the time or period in which the new and Everlasting Covenant shall again be revealed*. In the text, at the head of this article, God has declared that when he makes "an Everlasting Covenant with them, their seed shall be known among the Gentiles, and their offspring among the people." The events, here spoken of, were not accomplished, when the Covenant was offered to them, eighteen centuries ago; for instead of revealing who were of Israelitish descent among the Gentiles, that was the very time of their universal dispersion. But when the predicted covenant is made, it will be at a time when some of the remnants of Israel will have lost all knowledge of their genealogy; and the Gentiles as well as themselves, will be entirely unable to determine to which of the two races they belong. While in this uncertainty, God has promised to reveal an everlasting covenant, and make manifest their lineage among the Gentiles. Has any such great event happened since Israel's long dispersion? Has "an Everlasting Covenant" been made, revealing or making known their seed among the Gentiles? We answer yes; God sent his holy angel and revealed the Book of Mormon, as the promised new and Everlasting Covenant. But does that book answer the terms of the prophecy? Does it make known the lineage of any people whose genealogy has been lost? Yes. It is the faithful history of the aborigines of the New World, recording the wonderful fact, of the colonization of America from Jerusalem: it is their own history, written by their own Prophets. As the Everlasting Covenant is a revelation of the Gospel, in contradistinction to the inferior covenant of the law, does this wonderful Book contain the Gospel, or is it a mere history? We answer, that it contains the Gospel, as taught by the Savior himself after his resurrection. It also contains many prophecies. The European Gentiles who have formed great nations upon the western continent, and have wondered from what race the American Indians sprang, need no longer build their conjectures, in rela-

tion to this subject, upon the uncertainties of antiquity, and conflicting tradition; for the Almighty has revealed their origin: they are pure Israelites, and mostly the descendants of ancient Joseph. Thus we have pointed out the time or age in which God has made the covenant, and how their seed, by this revelation, has been made known among the Gentiles; and how the prophecy, thus far, has been literally fulfilled.

In the third place, we shall say a few words upon *the results of this revelation in relation to all the world, both Gentiles and Israel*. God has declared that when this new Covenant takes effect, it shall bring the two houses of the chosen seed, namely, Israel and Judah, to the knowledge of God, so that there shall be none, neither little nor great, who will not know the Lord. The whole twelve tribes, in that day, will have the law of God written upon their hearts, and will all return to the lands of their fathers' inheritance; and there will not be found any necessity, for one Israelitish neighbor to say to another, know ye the Lord; for all Israel and Judah will know him from the least of them, unto the greatest of them, saith the Lord. This will be a happy day for that afflicted race.

Paul, in his eleventh chapter to the Romans, has given us a clue to the period when this great salvation is to come to all Israel. He says "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved, as it is written, There shall come out of Sion a Deliverer and turn away ungodliness from Jacob; and this is my Covenant unto them when I shall take away their sins." Here is the most pointed declaration, that the new Covenant must first be revealed, to bring in the fulness of the Gentiles, before it takes effect in saving all Israel, or the twelve tribes, agreeing with the words of Jesus, that "Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled."

After the revelation of the new Covenant of the last dispensation, God sends it forth, first to the nations of the Gentiles, and gathers out as many of them, as will believe and repent;

and these believing Gentiles will build up a Zion; and out of this latter-day Zion, God will send a great Deliverer to save all Israel. He will commission fishers and hunters to fish and hunt them from the four quarters of the earth; and to lead them forth from among all nations, with mighty power, and with signs and wonders, and with a stretched out arm. In this manner the new Covenant will take effect upon the seed of Jacob. "And all that see them shall acknowledge them that they are the seed whom the Lord hath blessed." This is the wonderful and mighty work which the Lord is now offering to the Gentiles. He has sent forth "the messenger of the Covenant" to prepare a people for the time when he shall suddenly come to his temple; that is, to a temple, built and prepared for him, by his chosen people. "But who shall abide the day of his coming? and who shall stand when he appeareth? for he will be as a refiner's fire, and as fuller's soap, and he will purify the

sons of Levi that they may offer an acceptable offering in the latter-day temple; for they will be purified by the fire of the Lord, and by the brightness of his glory which will fill the house. They will be purified as gold or silver which passeth through the fire. Then they will offer all their offerings in righteousness: and the temple and city of the Lord will be holy from that day forward. But all the proud and they that do wickedly will be consumed as stubble, while the people of the Covenant, both Gentiles and Israel, will grow up like calves of the stall; for the Son of Righteousness will rise upon them, and will be upon all their dwelling places forever more. These are the effects of the glorious Covenant, to be renewed in the great dispensation of the fulness of times. Let the Latter-day Saints, and the good among all nations, and all Israel, shout aloud for joy! for the long looked for Covenant has at last come, and is rapidly accomplishing its destined work.

TRUE RELIGION.

BY ELDER WILLIAM GIBSON.

True religion is to have faith in God, and the revelations he has given to man, and to prove our faith by doing all his word requires us to obey, and abstaining from everything that he has told us is wrong.

God reveals his will to man, to enable him, through obedience to the laws revealed, and by walking in the path which he points out, to become better, purer, nobler, till at last he is fit for the society of the redeemed and sanctified, and to associate with God and angels. The idea that God can be propitiated, and man exalted, by attending day after day to the same form, or ritual, gives certainly a very low conception of God, religion, and man. Would you ever expect a child to become a learned man, who would go to school day after day with the same lesson, and go through the same routine without a change? Would the mere form of being punctual at the

school, with the same book, hearing the teacher repeat the same lesson, ever make him perfect in education, or a fit companion for learned men? Your own reason tells you the very idea is absurd; and if it be so, when applied to preparing man to associate with and converse with man, how utterly absurd it must be to think that by such a course, man can be prepared to associate and converse with angels and God.

And if man, in the attaining of learning here, has to overcome many of his desires, and forego many of the amusements and enjoyments of the world around him, can we for a moment think, that in preparing himself for the society of God, he can do so, and still mix with and revel in the sins, follies, and wickedness of the world around? No. We are at school, the lesson is ourselves; our teacher, the Spirit of God.

If, then, our lesson is ourselves, and through the instructions of our Teacher we learn to root out the evils and cherish the good, that certainly cannot be done by attending to an empty form, but by searching out from whence the evil springs, and by making the fountain pure, then all that flows therefrom, will be as pure as the source from which it springs, for the commandment is, Be ye holy, for I am holy; and every one who hath the hope of seeing God again, must purify himself as He is pure.

The mind, then, is the fountain to be purified. Jesus says that out of the heart proceedeth evil thoughts, murders, adulteries, fornication, blasphemy: here, then, is the fountain to be cleansed, but can attending to a form accomplish it? No: it is a daily, hourly task: and when it is done, but not till then, can we claim the fulfilment of the promise of Jesus. Blessed are the pure in heart, for they shall see God.

Before we do an evil act, the idea must first be in the mind; and if we foster and cherish that idea, then it will, by-and-by, bring forth fruit in the outward act. The mind is the noblest part of man, and it must first yield to sin; the body only obeys the promptings of the mind; so in becoming pure, the spirit must first yield obedience to the law of God, the mind must first be cleansed, that the desires which flow from it, may be pure and holy; and then, when the body acts on the promptings of such a mind, every action will be pure, and thus fulfil the saying of the Apostle, To the pure all things are pure.

The Holy Ghost is the only teacher capable of enabling us to comprehend this lesson, and learn us how to control every feeling and every passion, and bring them under subjection to the law of God, and that teacher we can only obtain by obedience to the laws of God; revealed through those whom he hath called and sent forth as his ambassadors. Having repented of our sins, and through baptism received the remission of them, and the Holy Ghost by the laying on of hands, are we then fit for the society of God and angels? No: we have only received the Teacher, through whose instruc-

tions, if we follow them, we shall in the end become so; for He will lead and guide us into all truth; and our future fitness for heaven, and the society of pure beings there, will altogether depend on our retaining our Teacher, and following his instructions.

To know and understand the dealings of God with the sons of men is good, and gives us happiness and joy; but to know ourselves, our weaknesses, our imperfections, and the temptations by which we are surrounded, to learn how we can surmount and overcome them, to know the whisperings and promptings of our Teacher and our guide, from the insinuations of Satan and the desires of the flesh, and knowing them, to put them in constant practice, is worth more to us individually, than all the other revelations which ever God gave to man.

It is good to look back upon the dealings of God in ages past with the sons of men; it is joy to look forward and be able to see and understand the future of the sons of God; it is grand to gaze upon the starry heavens or the teeming earth, and see the wonders of our Father's power; but to understand ourselves, to know the motive that prompts us in every act, to be able to control our passions, and subdue ourselves, and learn to become pure in every thought, as well as word or action, and to bring the whole man subject to the will of God, is to live our religion, and to ourselves is the one thing needful; this is to become like God himself, to see as we are seen, and know as we are known; this is to fulfil the command of Jesus Christ. Be ye therefore perfect, even as your Father in heaven is perfect. Can this be accomplished by attending to an outward form? No: it takes the Spirit and the power of God, and that alone can do it. What consummate folly to think that puny man can set bounds to the aspirations of the soul of man! Who can set bounds to the mind, and say, hitherto canst thou come, and no farther: the more man knows, the more he aspires to know. One truth received and understood, points out another still beyond; one law obeyed reveals another nobler still; and as the prospect opens on his view, the truth, already

gained, appears so small, compared with that which still yet lies before, that he feels humble as the holy ones who surround the throne of God : and as his knowledge grows, his love for truth, for God and man increases still, and "will grow brighter and brighter until the perfect day." And this is the being men would bind by forms and rituals, and tell him, that by these, he can be made perfect, like unto his Father and his God.

Men boast of their heroes and their conquerors ; yes, men can conquer nations, but it takes a son of God, having for his teacher the Holy Ghost, and aided by the power and strength of God his Father, to conquer and subdue himself. The first Napoleon could overcome nations and subdue empires ; but there was one man he

never did subdue, one passion he never did overcome ; that passion was ambition, that man Napoleon Buonaparte. Greater by far, in the estimation of God and angels, is the man who subdues himself, than he who, by the force of arms, can conquer and subdue a world ; the one, by the power of man, subdues the body, but like it, the victory comes to an end, and the kingdom gained passes away ; the other, by the power of God, subdues the spirit, and like it, the conquest lasts forever, and the kingdom gained shall increase and grow, while eternity rolls on. Let us, then, gain the nobler victory, and obtain the everlasting prize, though it be by a daily, hourly warfare ; for what shall it profit a man to gain a world and lose his soul ?

CALLED AND CHOSEN.

BY ELDER J. BURROWS.

To be called of God is one thing, and to be chosen by him is another ; to be called is a great privilege, but to be chosen is a much greater.

The Lord sends forth his servants, at various times, to call upon the inhabitants of the earth to forsake sin, and work righteousness ; and by obeying the call, they can become chosen of him, to accomplish his purposes in the dissemination of Truth, until his will "is done on earth, even as it is done in heaven." Jesus said to his disciples, "I have chosen you out of the world ;" but, in speaking to them, on another occasion, concerning those who professed to follow him, he said, "Many be called, but few chosen." The Gospel taught by our Saviour was the plan of redemption for all mankind who would obey it—to the Jews first, and then to the Gentiles. The Jews rejected the Gospel, and consequently, were not chosen, but were scattered among the nations of the Gentiles, being cast out for their disobedience. But as the Lord had promised Abraham of old, that through his seed all the nations of the earth should be

blest, when the Jews rejected the Gospel and its blessings, through the ministration of the Redeemer and his Apostles, it was offered indiscriminately to all those of the human family who would accept it. We are informed in Scripture that Jesus, before leaving the earth, commanded that the Gospel should be carried to "all the world," and preached to every creature." Jesus also called Peter, who, soon after, delivered a discourse at Jerusalem, in which he stated, that the Gospel was to "all that were afar off even as many as the Lord our God should call." As it was the day of Pentecost, there must have been a large audience present, for we are told that three thousand were added to the Church in one day ; they had been called to repentance by Peter, and they obeyed the call, but how many of that three thousand lived worthy to be chosen, is a question which has not, to our knowledge, been solved. We are told that great multitudes followed Jesus and his Apostles, and many believed their doctrine ; but Jesus said to them, on one occasion, "Not every one that

callest me Lord, shall enter into the kingdom of heaven." He also said, "He that endureth unto the end, the same shall be saved." The great apostles, Paul and Peter, called many to repentance; but the tendency of the human mind was then, as now, after having received happiness, through obedience to the will of God, and, after having been enlightened with the light of truth, to depart again into error, through disobedience; then darkness prevails within, and shuts out the light of revelation. When the Almighty designs to bless his children, here on earth, with a knowledge of his divine will, concerning them, Satan seeks, by various means, to prevent them from obeying it, and to lead them into rebellion; therefore, it behoveth every one that obeyeth the call of God's servants, and enlists under the banner of salvation, to remember that wise advice of our Saviour, "Watch ye and pray," and thus make his "calling and election sure."

It is only by a constant watchfulness that we will be enabled to control the frailties of human nature, sufficiently, to secure to ourselves the holy unction of the "Spirit of truth," which will enable all, who will receive and retain it, to discern between truth and error; between the creeds of uninspired men, and the all-wise designs of God.

Men, in the present age, assume to preach what they suppose to be the Gospel; at the same time, they deny the saving power of the Gospel, the priesthood, with its gifts and blessings. They desire salvation, but deny the necessity of revelation, through which salvation comes; they reject God's way of teaching the words of life, and assume positions, and teach on their own authority. Such, however, are not called of God, to be his teachers here on earth; and, although their doctrines may be believed by men, they are not accepted of God, because they profess to serve him, but keep not his commandments, having a form of godliness, but denying the power thereof."


The Scribes and Pharisees of old,

sought to instruct mankind in doctrines of human origin, but notwithstanding their eloquence, and education in science, and in human and divine laws, they did not possess a knowledge of salvation; but the simple truth appeared mysterious to them; and when Jesus explained to them some of the things of God, they were astounded at their own ignorance; it was because darkness filled their minds; they had been trained up in tradition, and consequently error reigned in the stead of truth. The wisdom of man, without divine aid, is as nought in the sight of God.

A correct understanding of truth is of great importance. Man is continually yearning after truth and intelligence, but is too often unable to obtain that which he so much desires, because he does not seek aright: he seeks in vain: and thus it is that some are "ever learning, but never able to come to a knowledge of the truth." Such is the condition of modern Christendom; but not so with the children of God. Those who have been taught respecting God and his ways, know by obedience and continued faithfulness, that they are called and chosen; and that by the constant observance of their covenants, they are saved from sin; by overcoming the temptations of the adversary, they know that their heavenly Father will watch over them, and instruct them for their good and salvation. The acceptance of truth, and the adherence thereto, bring peace and happiness; but the acceptance of error, and the adherence thereto, bring discontent. All truth is from God, whether it is from heaven, or in the arts and sciences which have been developed on the earth. The Gospel is truth—the will of Jehovah—that divine science that teaches man that he is a son of God, made in the image of his heavenly Father, to aid him to live in accordance with heavenly laws, until, by continually doing the will of God, he feels that he is accepted of him, that he is called and chosen, and that his reward is sure.

The best thing to give your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

ARE WE ILLIBERAL?

(From the Deseret News.)


We have had occasion more than once to refer to the incorrect views which many people entertain concerning "Mormonism" and the "Mormons." They are apt to look upon the one as a tissue of wild and improbable vagaries, and upon the other as a congregation of fanatic zealots, upon no better evidence than the untrue statements heralded forth against the people and their faith, by men who deem it a matter of profit and gratification to assiduously malign them.

These views have a tendency to warp the minds of honourable men, so that in their first intercourse with us, as a people, they are liable to look upon matters and things from a standpoint that induces a reluctance to give us credit for the possession of virtues which they are compelled to admit exist among us. By and by, as they get to understand us better, they freely confess the superiority of this community over others in many respects, even while repudiating anything like an acknowledgement of the truth of our faith.

Some people, when they first come here, jump to the conclusion, based upon the incorrect views named, that the "Mormons" are illiberal, uncharitable, narrow-minded and bigoted. That which is sometimes called our exclusiveness is looked upon as illiberality, and on this the other characteristics, which it is assumed we manifest, are supposed to be based. So far from our being uncharitable and bigoted, it is no assumption to say that we are the most charitable and least bigoted of any religious community on the face of the earth. We neither consign, in theory, those who differ from us in faith to a hell, the bare description of which is enough to make a sensitive organism shudder, nor are we anxious to hurry them out of this world to another that they may the sooner endure increased torments. These are points on which our faith teaches us to stretch far ahead of the great mass of professing Christians, who consign all who do not profess

Christianity and oftentimes brother Christians, to a terrible hereafter without the slightest compunctions of conscience; and some of the darkest pages of history are blotted with the blood of religionists murdered by other religionists, because they dared to exercise the inalienable right of every man to think for themselves. Thus Catholic killed Protestant, and Protestant killed Catholic; and Protestants killed each other in the name of religion, to hasten their departure to that hell whose torments the persecutors declared their victims were inevitably doomed to endure.

Our feelings towards all mankind are charitable and good. We desire their happiness here, their salvation hereafter. For this we have labored, toiled and suffered. For this our elders have gone and are still going to the most remote nations of the earth. And if our philanthropic efforts are not accepted, and our teachings are rejected, the most ordinary courtesy should extend us credit for the nobleness of motives which cannot but be apparent to all who will reflect. We freely accord to all men the right to worship God as they please, or not to worship Him at all, when such is their desire; and we claim the same right to ourselves.

We opened up this western country, pioneered the States and territories on the Pacific slope, and gave by that pioneering a vast extent of territory, for practical purposes, to our country. We form the majority—the great majority, of the inhabitants of this territory. And we think we are fully entitled to the rights and privileges guaranteed by the Constitution to every citizen of the United States. We believe we have the right to "life, liberty, and the pursuit of happiness" in our own way, so long as we do not infringe upon the rights of others, and this we are careful not to do. But when people come here and, unprovoked, attack our faith, malign our people, calumniate our leaders, and pervert every fact that would manifest

our peace, good citizenship and superior order, it is not reasonable to suppose that we can extend to them the hand of friendship and seek their society.

We are chary of admitting strangers to free intercourse with our families, for we have stricter ideas of virtue than prevail elsewhere, and we have no desire to expose the innocent to the contaminating influence of corruption. It is when we are satisfied by observation, or recommendation which is trust worthy, that no such danger exists, that we open our domestic circles to those who come here. This no gentleman can take exception to, for it is the rule of good society all over the world; and as every citizen in this Republic is in himself a sovereign, so every true Latter-day Saint is in himself a member of the

best society on the earth, no matter what his circumstances may be, for he is a son of God, and an heir to the glories of the eternal world. Such should keep themselves pure and unspotted, or they will fall from the position they hold, and lose the exaltation that awaits the righteous.

Our religion teaches us to deal courteously and kindly by all men, and to look upon them as children of the same eternal Parent; but it also teaches us to abhor the wickedness and depravity which many of them exhibit, and which is so common in the world. If this abhorrence is construed as illiberality, we cannot help it. Our mission is to overcome evil and do good, objects which cannot be accomplished by fraternizing with corruption, and being in fellowship with iniquity.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 20, 1866.

DUTIES OF PRIESTS, TEACHERS, AND DEACONS.

We shall not attempt, at the present time, to point out all the individual duties, required of the officers, named at the head of this article. But there is one duty which should be particularly impressed upon these officials, namely, to "visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties." And to "see that the Church meet together often." In the statistical reports of the total number of members, belonging to Branches and Conferences, it is often remarked, that many members whose names appear on the books, are unknown; having changed their residences, and failing to attend meetings and report themselves, it is impossible to say whether they are dead or alive, whether they have apostatized or are in the faith, or what has become of them. In most of cases, if the Priesthood have performed their duties thoroughly and properly, we should know of any change of residence within the jurisdiction of the Branch, or of any removals to a distance, requiring members' certificates, or of any deaths which

may have occurred, or of any public transgressions, requiring the action of the Branch, or of any apostacy from the faith, or of any emigrations to Zion. If the house of each member be visited, as it should often be, and the condition of each member carefully inquired after, lost members would become a rare occurrence; none but those who were positively determined to purposely hide themselves from the Saints, would become lost to our knowledge.

We fear that there has been great remissness, on the part of the official ministry, in regard to these matters. The presidential authorities of Districts, Conferences, and Branches, should take this matter into serious consideration, and strive, in the future, to remedy the evil, as far as possible. Sometimes, there are more Elders in a Branch than what are needed for travelling, preaching, &c.; in such cases, let Elders, as well as Priests, Teachers, &c., seek diligently to perform all the duties, so clearly revealed in the revelations of God. An Elder has the right to officiate in all the duties of the lesser Priesthood and its appendages. If all the authorities are united, in striving after the salvation of the members of a Branch, it will be very difficult, indeed, for any to escape from their supervision and fatherly watch-care, and stray off into unknown parts. The Presidents should see that there are thorough organizations of all the Priesthood and its helps, and that every one is placed on the line of his duty, and that not only the residence, but the conditions and circumstances of every member are well known and understood; and if there are failures on the part of any of the members to attend the meetings, to kindly inquire into the preventing causes, and administer good advice, and comfort the afflicted, and those who are in the depths of poverty, and bind up the broken hearted, and strengthen the weak hands, and confirm the feeble knees. All these are important duties which can in no wise be dispensed with: they are necessary, not only for the healthy condition of the Saints, but for the practical experience and strengthening of the officers themselves. He who will attend faithfully to all these duties, will become strong in the spirit, and his faith will be greatly increased; while he who neglects these things will dwindle away, and become dwarfish in his feelings, and will not be counted worthy to stand. Remember that all those who attain to the lesser Priesthood or its appendages, become the sons of Aaron by this holy covenant and ordination; therefore, the days will come, when all the powers and blessings of this everlasting Priesthood will be conferred upon them in the Lord's house; and they will be filled with the glory of the Lord in his house, and will be purified as gold and silver in a furnace of fire, and will, in conjunction with the higher Priesthood, offer an acceptable offering and sacrifice in the holy temple upon mount Zion. If, therefore, we desire so rich a reward, while here in the flesh, let us be wide awake to our present duties, remembering the words of Jesus, that "Many are called, but few are chosen."

O. Pratt

ARRIVALS. ✓ October 8th, per steamer *Palmyra*, Elders Nicholas Groesbeck and Joseph Lawson. These brethren are sent as missionaries to this country, and are in good health.)

RELEASES. Elder John Uri, having finished his visit to this land, is released from his Presidency of the Edinburgh Conference. He starts for his mountain home on the 17th inst., via Southampton, Panama, and San Francisco, California, taking with him some machinery.

Elder Henry Cumberland is released from the Presidency of the Derbyshire Conference, with permission and counsel to return to Utah.

APPOINTMENTS. Elder F. C. Anderson is appointed to preside over the Edinburgh Conference.

Elder Nicholas Groesbeck is appointed to labor in the ministry as a travelling Elder in the Nottingham District, under the Presidency of Elder William Gibson.

THE IMMIGRATION.

(From the Deseret News.)

As will be seen by the telegrams published in the *News*, the present season's immigration is nearing its destination. It brings a great number of people who with much trouble, anxiety and care, have been forwarded from various parts of the world, under the guidance of competent men, to this Territory, that they might make their homes here, and be directed, instructed, and guided in the principles of life, temporal and eternal. Many of these people, having been raised in large cities, and accustomed to but one kind of employment all their lives, know little, if anything, of the practical duties of life here; while all, or nearly all, are ignorant of the demands which a comparatively new country makes upon the dormant energies and faculties of those who have to learn the use of the elements around them for their sustenance and prosperity.

They have had a trying sea-voyage, a harrassing trip through the eastern States, and a wearisome journey over the Plains. Those who have been here for years, comparatively lose sight of these things; and in their prosperity and comfort, partially forget how they felt on arriving here, poor, it may be, worn out and suffering. While we have felt to commend the liberal manner in which the request of Bishop Hunter and his Counselors

has been met, to minister to the wants of the immigrants, this present and in past seasons, we would remind our citizens that a rather larger number than usual will have claims on their hospitality and care this season, and that those claims do not cease with supplying them with a little food and physical comforts.

Doubtless, many will come here who have no relatives in this Territory. They will all need places in which to live, and means to live upon. The most of them will be able and willing to enter upon some kind of labor. Let the interest in their welfare, with which they are greeted, continue until they are housed and employed, so that they can live by the fruits of their labors. Give them the benefit of your experience. Help them to place where they can reside, to mean of employment, to the benefit of the wisdom in living which you have gained, and aid them in passing through their first winter. If some do return, for good, what does it matter? You will have the consciousness of having performed your duty.

We stepped into a Bishop's meeting a few evenings ago, and were peculiarly gratified at the kind and fatherly spirit manifested by that branch of the presiding authorities, for the welfare of all the people, and especially in in-

quiring after any poor that there might be. Now, we ask the brethren to aid the Bishops in their efforts to bless all those, Jew or Gentile, Saint or sinner, who may need their assistance, and particularly, at this time, do we ask

them to help in caring for the immigrants, by aiding in finding them places to reside in, and employment by which they can help themselves to live.



THE JEWS OF THE EAST.

The extraordinary changes in our days have not left the Jews in the East unaffected. And before the process of disintegration, now active in Europe, shall have accomplished its work in the East likewise, it may not be uninteresting to place on record a sketch of their condition as it was before Western influences began to operate there. The sketch is borrowed from the account of a German traveller who visited the Turkish empire some years ago.

Speaking of the Jews, he said,—The power of excommunication is still possessed by the rabbis. He that is excommunicated is without the pale of the law. He therefore generally hastens, by absolute submission, to obtain pardon. The rabbis are the interpreters of the law; they decide without appeal in all civil causes between Jew and Jew, and their decisions are based upon the law of Moses and its commentaries. If any one should appeal to the Mahometan authorities against this decision, he would be anathematized. Every city in which there is a Jewish community has a school, in which the children are taught the elements of Hebrew, and the principles of their religion. Those devoting themselves to spiritual matters, continue their studies under superior teachers, and learn to discuss the Talmud and its commentaries. After a few years of trial, they undergo a theological examination, and if they pass it, they receive the title of *chacham* (sage). Every Jew possessing some property pays, according to his means, an annual contribution; should any one refuse to do so, he would be excommunicated. These contributions are employed in the support of the congregation, sustaining the clergy,

and paying the extraordinary taxes demanded by the Turkish Government. The ratepayers meet once every year, and elect a council by majority of votes. This council again, in its turn, elects from its midst three members who constitute its executive, and must be consulted by the rabbis before resorting to any sentence of excommunication. The council also selects from among the learned the chief rabbi, three judges for the civil affairs, and another rabbi for the examination and settlement of all questions of practical religion. All these rabbis are nominated for life. The three members who constitute the executive power, discharge the police functions, and represent their co-religionists with the authorities, must be confirmed by the governor. There exists no spiritual hierarchy among the Jews; each synagogue is independent; the chief rabbi of Constantinople does not occupy a higher rank than the other rabbis.

Marrriage in the eyes of the Jews is a sacred bond; they may only take one wife; the Turkish Jews are in this respect more strict than their co-religionists in Egypt and Syria, where some of them appear to have two wives each. Although the women, apparently, are on a footing of equality with the men, and do not live in a state of subjection like the wives of the Moslems and Armenians, the families yet suffer from the facility with which divorces are obtained. It is true the dissolution of a marriage is admissible only with the consent of husband and wife; but if the woman objects, she is harassed by the husband until she consents. In case of divorce, the children remain with the father, and it is not difficult for the wife to get another husband, as divorces among

the Jews are not considered a disgrace, except in cases of adultery.

By the rabbinical law, a man may divorce his wife if after ten years of married life she has not borne him any children. The betrothed couple are permitted to see each other; but as soon as the marriage engagement is signed, they remain separated until the wedding day.

The morals of the Jews are, upon the whole, pure; for their religion recommends them to marry at the age of 18, and even the poor do not venture to disregard this religious law. This circumstance, on the other hand,

explains why there is among this people in Turkey so much poverty.

The Jews do not engage in agriculture or in any manufacturing branch. There are, however, a few merchants and bankers among them. But through their gross ignorance, not being acquainted with any foreign language, they are unable to compete with either the Greeks or Armenians, and are therefore restricted to petty trading. But as they possess a thorough knowledge of all kinds of goods, and are exceedingly industrious, they are often employed as brokers by the merchants.—*Jewish Chronicle*.

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, October 5, 1866.

President O. Pratt.

Dear Brother,—Having read in the *MILLENNIAL STAR* of your appointment to take charge of the European Mission, during the absence of President B. Young, jun., I take the liberty of addressing this communication to you, in order to let you know of the affairs of this Mission, and the labors of the Elders in the past third quarter. It is with great pleasure I report this Mission in a good condition. I am grateful to the Lord for the blessings that have attended the Elders in their various fields of labor, and for the bright prospects in the future. We have baptized, during the past quarter, about three hundred new members, which, added to the seven hundred and twenty-eight in the first half-year, make a thousand and twenty-eight baptisms up to the end of the third quarter. It is gratifying to my soul to see that there are so many honest souls in these countries who have courage enough, through the mercy of God, to come forth and yield obedience to the Gospel of truth, though they are reviled and sneered at by an unbelieving generation, and struggling with poverty. The Valley Elders laboring here are faithful men, trying to do their best in the ministry, and the Saints,

in general, are willing to sustain them and the cause, to their best ability.

Last month I, in company with Elder Wilhelmsen, visited the Conferences in Aarhus, Velle, and Odense, where we enjoyed ourselves very much among the Elders and Saints, the Spirit of God gave much useful instruction and encouragement for the promotion of the cause, and several young, promising men were ordained to assist in the ministry, and spread the Gospel, especially in such places where it had not before been preached.

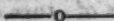
An Elder had also made a trip through Schleswig-Holstein, but had soon to leave, after having visited the few scattered Saints, and baptizing three new members. After a while, we will again try to send an Elder there, to spread our pamphlets and speak privately with the people. In such a way the seed will be sown, and the Lord of the vineyard will give the growth and increase in his own due time.

Having learned that Elders Franklin D. Richards and Oscar B. Young have arrived in England, I beg you to give those brethren my best respects.

The Elders and Saints join me in love to yourself, brother John W. Young, and the brethren in the Office. Yours truly in the Gospel covenant,

O. WIDEBRACK.

THE FUTURE DESTINY OF MAN.



There is a reason why the tear-drop flows,
 Why man is fallen, and for why his woes ;
 And there's a future, there's a coming day,
 In which the tear-drop will be wiped away ;
 When truth from error all shall discover,
 And man be unto man a friend and brother :
 When earth will be what all must feel is well,
 A heaven on which redeemed man shall dwell.
 No longer then the tear-drop need to flow,
 To tell we're heavenly—that we all shall know—
 No longer need be whisper'd in the heart,
 That man is God, far from his destin'd rest ;
 For then he'll be as God, and by what means ?
 By Gospel blessings, part by visions, dreams,
 Of what he was, and what he too may be,
 Vested with life and immortality.
 Yes, by the Gospel only, man is man,
 Must be saved by it, or he never can
 Know who he is, from where or whence he came,
 But dark he is, and dark he must remain,
 As dark as night, an abject slave to dread,
 Tho' living, lives not—dies, but is not dead.
 Thanks for the glorious news that tells us why
 We're placed on earth awhile to live, then die ;
 Thanks for the glorious news ! Let earth be filled
 With songs of gladness, and life's sorrow stilled,
 For glorious are these times in which we live.
 God now is waiting heavenly news to give—
 He now is speaking, glory to his name,
 While we are listening, and we love the same.
 Then let the earth resound with thousand songs
 To him in praises—praise to him belongs,
 For he has caused light to beam on earth,
 And granted fallen man a second birth
 Of water, Spirit, fire, that so he may
 Rejoicing move along life's chequered way ;
 And that he too may know whence he has come,
 With what his mission here, and what when done.
 No longer darkness shrouds him with its gloom,
 No longer day is night, or night a tomb
 In which his spirit sleeps, or wakes in dread
 Of that great future which it feared to wed.
 In yonder world, in yonder time not come,
 He knows he's a son of God, earth's his home :
 So rests his spirit in the midst of time,
 His heart is glad, his thoughts are now sublime ;
 The songs of life are now made doubly sweet,
 And earth seems heaven, on which he rests his feet.
 No longer pines he for some distant shore,
 Earth is his home, his heaven, he asks no more,
 Only to labor with his every power,
 To make this earth more than an Eden bower ;
 To make himself a God, and those around,
 With these same blessings all he would have crown'd.

Gods, Gods eternal now as well as then,
 Gods are we, brethren, tho' we seem as men.
 So for the Gospel brought by Joseph Smith,
 My heart is glad, and pleased I am with
 Apostles, Prophets, Elders, and all those
 Who prove they are to sin most deadly foes,
 Who prove the Gospel is indeed a prize,
 The best revealed to man from out the skies;
 The best, the greatest boon to fallen man,
 It is salvation, hear it ye who can;
 This is the Gospel which you think you have;
 This is the Gospel which alone will save;
 This is the Gospel which our Savior taught;
 The same that was by Jesus, Joseph brought,
 And if you would be saved, be saved at all,
 You must obey, this is the Savior's call.
 The last great call that he will make to men,
 Before fierce troubles come, and then, ah! then,
 Farewell your hopes of bliss, farewell your power,
 No rest is there for you in Eden's bower,
 No song of joy, no woman's smile or tear,
 But gloom on gloom, with sadness dark and drear;
 You've lost your chance, not yet another given,
 To utter darkness first you must be driven;
 No joyous laughter revels in the breast
 Of child by you—you cannot thus be blessed;
 No, no, and to be brief, this is your fate,
 To hear, as you shall knock, Too late! Too late!

London, Oct. 6, 1866.

J. BATT.

MASSACRE OF FRENCH MISSIONARIES IN THE COREA.—A letter from Shanghai of August last says—"I am sorry to fully confirm the sad news I gave you in my letter of the 9th of July last. M. Ridel, following the advice of the two only colleagues remaining in Corea, left the country on a small barque carrying eleven Christians. He arrived at Osee-Foo, and taking the advice of Mr. Fergusson, who received him with the greatest kindness, he started at once for Tientsin, where was Admiral Rose. The admiral warmly received him, took him on board, and was on the point of sailing for Corea, when he received a despatch from Admiral de la Grandiere, recalling him at Saigon. M. Ridel announces to us the death of—1st, Monsignore Berneux, Bishop of Capte and apostolic vicar of Corea, arrested on February 23, and beheaded on March 3, after having endured the most atrocious tortures; 2nd, M. Beaulieu, apostolic missionary, arrested on the 24th of February, tortured and beheaded with Monsignore Berneux; 3rd, M. Doree; 4th, M. de Bretonniere, both apostolic missionaries, tortured and beheaded with our holy bishop; 5th, M. Pousthis, apostolic provincial; 6th, M. Petit-Nicholas, both arrested on the 8th of March, and beheaded on the 11th; 7th, Monsignore Daveluy, Bishop of Ancona, coadjutor of Monsignore Berneux; 8th, M. Ramaitre, apostolic missionary; 9th, M. Huby, apostolic missionary. They were arrested on the 14th of March, and beheaded on the 30th (on Good Friday). About 50 natives suffered also the martyrdom. MM. Feron and Calais contrived to escape, but they were hotly pursued. The prosecution was not so active, on account of the rice harvest, but after the harvest it was to begin more furiously than ever. We reckoned this year upon more than 1500 converted."

Advices from Mobile, Alabama, state that on September 2nd, an island was thrown up by volcanic force on the Florida coast, 15 miles from land, 90 feet above the sea level, and 1700 feet in circumference.